

M-2283

Thursday - August 9, 1973

Group I, Land

MR. NYLAND - So, large group again, huh? Group one. Wouldn't it be wonderful if you all belonged to group one? Don't say, immediately, yes because it is not so wonderful. When you're in group one you really have a very definite responsibility. It really means that you have to maintain Work in the eyes of the world. And that's a difficult thing. How can your life be different when you become interested in certain ideas which have to find their place in your life? One of the reasons why we can continue to talk about Gurdjieff and Objectivity is that the necessity of understanding fully what is meant can only be gained by the application in your daily life and that that has to be used constantly as a background and since we have a great many vary - - variety of different kind of experience in our ordinary unconsciousness we can keep on talking about it by describing that what is our own condition in an unconscious state and then to see to what extent can Work help you. And I think you forget it. You forget much too often that Work ought to help you. So that when you have difficulties, when you are not at ease with yourself, when you have problems, when you have misunderstandings, particularly in relationships, when you have difficulty of clarity for yourself, when there are conflicts between your mind and your feeling, the tendency is always to try to settle it in an ordinary way, in accordance with perhaps some ethical rules; or in accordance with what you think your religion ought to be; or going by some kind of statements from other people who are perhaps a little bit more knowledgeable; or you go to a medium because you want to find out what they think and, almost I would say, in the last instance you will think about ALL AND EVERYTHING. And you should learn much and much more what can I do with Work? I thought about that now. We have had two evenings. What is the result of the discussions we had on Tuesday and on Wednesday? How did it affect you today knowing that we would have another meeting tonight? There should be two very definite results. One is, of course, consideration of Work itself, clarity about method, about what should be done. What is the position of "I"? How can it develop? What is the aim of wanting an "I"? What can it do for you? How can you build up some spiritual values? What is the description of changing the potentiality into the actuality of an existence of a

Kesdjanian Body to be completed and a Soul Body to be built? That is, of course you might say, solely in the direction of Work, description of it, the basis why it has a perfect good reason of existence and then to see what really you know about it and wishing to apply it. But that's only one particular little phase because a little bit of that kind of theory goes a very long way. You don't really need much more and even if we do repeat many times the same kind of a thing using perhaps a few different examples or some different words, the real thing is your ordinary existence, your unconscious behavior, your daily tasks, as I say, your relationships, and to what extent now has today been different? And that I think is a very important question. Because I'm almost certain that your life today has not been very much different. That you have forgotten or that you didn't even want to think about it or that you didn't realize that you had that kind of an obligation. And it is a sad situation really that you don't connect it well enough, that you just take in certain things, you come to a meeting, you make a little effort, you have to drive some distance, you have to make arrangements, you cannot always leave your house, you have to get a baby sitter maybe, all right, that is a little effort you make. But then what you hear or what we talk about or what you yourself even have said, your own questions, to what extent they were helped that you could do something with it on a Wednesday what you heard maybe or what we talked about on Tuesday. Or what is it that you have done today with certain influences of last night in Berkeley. And then I say what is the result now? Are you a little bit better in the sense of balance, or in the sense of kindness, or in the sense of better utilization of energy, or in relationships with people with whom you have some trouble and the consideration of how you should be in regard to them? How much have you sacrificed today of yourself for the benefit of an aim? How much have you thought about the possibility of getting a little closer to God? And I say this quite advisedly because you know I don't believe in God sitting on a throne. I believe in God existing everywhere and always. And that Gurdjieff's book talks all the time about God, even if he talks about ordinary existences of life on Earth because the Earth and mankind also belong to God. You might say, they, we, everybody, this Earth, this Land, the Barn, Washington, all belongs to a totality of the universe and it is an existence which is, from our standpoint, eternal. That is, it belongs to the continuation of life even if we start to separate different forms of life, like human beings; or different existences like reincarnations; or

considerations that we did talk about last night, about civilizations stopping and starting again and for what reason; or descriptions of Gurdjieff in making descents to the earth. Have you ever thought of that? What is the real meaning? Not so much what he finds and not so much the reason why he wants to go - - wanted to go to the earth. But you see it's always Beelzebub and Ahoun and Hassein and they all of a sudden you find them in Atlantis. Or you find them, that is Beelzebub at least, in Tikliamish, and then a little later in Maralpleicie and then all of a sudden you find them in Tibet, and description of conditions there and you go with Beelzebub across the Himalayas and you get into India. And then after a little while a little bit more description of certain things and there you find yourself with Beelzebub right there in New York or he has a discussion in Paris with a Persian. What do you think it means? Have you ever heard of out of body experiences? Have you ever heard of visits of certain people coming from a spiritual world and coming down to Earth? Of course you do. You know of messengers, but perhaps not messengers who come again and again, who then tell you about certain conditions where they come from and start to measure up against that what they find and give instructions of how it ought to be. And it's amazing you see that if you look at ALL AND EVERYTHING from that standpoint, maybe there is much more of a description of yourself than you know about. Perhaps you are the kind of a person who has been in Maralpleicie like many times when you do go to mediums and they tell you, you were an engineer with the pyramids in Egypt, and then afterwards you had another kind of a life and you were Pascal and wrote the Letters Paisan or then maybe you were some kind of a crook somewhere, who knows, under Hitler. Have you ever thought that the conditions which Beelzebub describes many times could be applied as if they were reincarnations of the lives of people and that now here we sit in this particular lifetime, and we don't know very much, I would say practically nothing, about where we have been and perhaps how we were in existence a century or so ago or maybe even fifty years ago; or that that what we now represent may be someone else's life; or that we as life again will have to appear on this Earth after we die here and that Beelzebub came back again and again with information and to set certain things right. What is the meaning of that? If it is applicable to a condition of our life now, maybe we are not through as yet with ourselves even when we die and continue spiritually and by the same kind of reasoning that the reason why we're here may have been because we were

somewhere else before and also then living I say around the pyramids, or going to Persia, or wherever you may have been in any kind of a civilization before, or even extending it, in any kind of a condition of the rest of the universe where you may have been. After all Beelzebub describes conditions somewhere else, different kind of planets, "Marina," "Spirna," "Okina" as forms of life fusing as a three-fold-ness. Condition of Gornahoor Harharkh on Saturn, description of experiments, of that what is taking place in other sections of the universe as a whole and then reporting about that to us as if sometimes that what he says could be applied to an application on the part of ourselves. The only trouble is that Beelzebub is describing it and that we hear it, as it were, second hand. And that maybe in all of that description there is an encouragement that perhaps we ourselves may have to go through similar conditions and different kind of experience somewhere else and reappear and not necessarily in the form in which - - in which we know ourselves now. It may be that I appear again or have been in the body of a dog. I do not know. But at the same time I must consider my life now. And then when I talk and we talk many times about bondage, about something that attaches itself to us and as I said last night the question of responsibility, of appearing here on this Earth and I said it was not our responsibility. I want to revise that a little bit because I don't - - didn't want to talk about it last night. You see in the beginning when we don't know much we think that the responsibility is given from father and mother to us at a certain age. We call it the age of responsibility, maybe when we're eighteen years or so. You see we have trouble because our culture in which we happen to live as a civilization is different from the nature and the conditions over many, many years and centuries and who knows, perhaps eons of existence. Those conditions have changed gradually and when a civilization started to exist because of the combination of a lot of people together who then started to talk and make decisions and who were in accordance with a little story of Gurdjieff, influenced by an organ Kundabuffer which made them see things a little bit upside down and quite definitely do things we were. But he is describing that, that we are whenever and wherever we may have appeared on this Earth in certain conditions of our own incarnations and then having to form ideas which are to some extent on a different scale expressed in the form of different civilizations and that all these kind of conditions as descriptions have a certain beginning and a certain end and that we ourselves living now are very definitely faced

with conflicts between our culture and our nature. And if we have been able to keep to our nature we would not have had - - we would not have as many difficulties which we have now which are a result of our civilization. Gurdjieff talks about the fruits of civilization. You see of that what is the reason why things exist and applying it again to us, when we come to the age of distinction, of being able to discriminate, we start to think about why we are the way we are and taking on a responsibility. The cause for wishing to do that may be quite much deeper than just the superficial little bit of lifetime. And, of course, thinking about that and also reading and trying to introduce concepts which have already been known for a long time and when we read about karma, when we read about that what is binding and that what appears for each person living on this Earth and that he then has to understand his karma. By that, of course, we mean the different conditions under which he has to live for which he takes a responsibility in order to find ways and means of freeing himself from that bondage so that the karma which exists at the present time may have existed already before in previous lives and that in such a life one has met different conditions for the sake also of settling the question of karma. And finally trying to live a life in the consideration of that what is bondage to find out what during that lifetime was possible to free oneself from certain parts of karma or understanding it. And even if a life is not long enough to settle all such questions and here again there is a difference between the culture and the civilization of ourselves in that what was and used to be natural, that is the question of a lifetime, yet now in our present day and age we have no chance of living over a hundred years, not easily, and that it was common place in many periods of antiquity. Also that quite definitely has a meaning because it places on us living now a very definite obligation to try to find ways and means for extricating ourselves from such bondage and seeing if we could have a certain method which would catalyze and speed up that process because our lifetime has been shortened. And at the same time when one dies and perhaps one says a little prematurely, as if then at such a time there is a very definite reason for certain persons to die because either they have finished whatever they were supposed to do or they are left again in a spiritual world with a certain kind of bondage still existing and then, you might say, waiting again for an opportunity to reappear on Earth in order to settle that part of their karma which had not been solved as yet. And it's a very interesting way of looking at things because it would explain

why we have sometimes so much trouble and why not all troubles are the same for different people. And that there must be a reason why now this life exists on this Earth for each person and that perhaps in the reappearance, that is being born again or conceived, there may have been something else which was quite independent of - - on (of) the father of (and) mother. That is that when an entity in a spiritual existence and representing life which has lived and existed in many forms before is still under an influence of not being entirely free. Because even in a spiritual world that exists in different kind of levels, and not all spirits are all conglomerated together, there are without any doubt different sections where different forms of spiritual life happen to exist and also different tasks are given for the fulfillment of many things not only maintenance of the universe and service to God Almighty but quite definitely for their own responsibility to find out what ought to be done and all of this in conditions which we can hardly imagine of what they are since they are in a spiritual world quite definitely without that what we call our physical body. But nevertheless if they then in existence and the continuation of such life, partly connected with their name because it is for a long time that the name remains attached to any kind of a spiritual entity, perhaps because of their own insight of what they need and also perhaps because of certain rules which exist or very definite directions which are given by higher forms of being who have more knowledge, that then a person as an entity may be commanded to return to this Earth in the form of a human being or joining with life in someone in any event for the reason of finding out a condition in which his karma can be solved. And therefore the responsibility becomes a little divided and one does not really know to what extent a person can have chosen the kind of father and mother or family in which he is being brought up. No one knows this. At the same time it's quite intriguing to consider it as a possibility simply because it would give much more perspective to the conditions in which we find ourselves and not only blaming the conditions in which we happen to live and which make us what we are but looking at it from a standpoint that they exactly exist for us in order to give us an opportunity to fight for freedom. So that the responsibility now is really solely to find out how to become free and that you must look at the descents of Beelzebub for that reason coming down to Earth in order to tell people what is wrong with them and to see if then, if they can listen, that they will want to do something about how to become free. And the solutions which Beelzebub

describes and, of course, have to do with different states of existences and different civilizations, it is quite easy to see how that kind of knowledge can be distributed as coming from different parts of the universe as a whole when that particular carrier of that information is interested in helping the people on Earth and it would be an explanation of why messengers from above have been sent and why many times they have not been understood and why they have been so many people against them because they wished to remain in prejudice and want to continue with having belief in their civilization as they have been accustomed to. And that - - for, again for that same reason Hasnamussian individuals or Hasnamussian personalities have to exist since that kind of bondage is not given up easily. Now all of this brings us back to this question of mechanicality. That is the condition of Earth as it is now in our culture, which is very definitely different from a natural form of behavior, that what we have lost is how to be natural. And that we have substituted and without any particular blame on us but simply because we have lived here having been influenced by the conditions as we found them and not having (been) given enough information of why we were here at the time when we appeared and not having had conditions which at the time when we were very young reminded us of our karma. It is such a pity that that kind of a knowledge has disappeared like many things have disappeared and constantly keep on disappearing. And that for that reason it is necessarily that one is reminded, fortunately, by the voice of God or sometimes by someone telling what to do and publishing that what has been said in the form of the - - the Bible or the sacred books of the East or the Zend-Avesta or folklore and tales of the past or that what is remem - - reminiscences of those figures who apparently had already reached a certain quality of spirituality on Earth and all these different influences which then try to remind an ordinary person like we are of the necessity of at least starting to give attention to that what also should exist within a man. That is why we talk about Gurdjieff and we talk about the ideas of this kind. And that is why I single out a day like today because there are opportunities and we talk about it sufficiently and we talk about it in a certain way of seriousness. And then for us as a whole and each person there is a question. How much do you wish to be open to such ideas and consider them? How much do you feel the need of development of your inner life? What at the present time is your belief in existence hereafter? What kind of attitude do you really take towards stories from

a spiritual world? Can you see Gurdjieff as Beelzebub coming from different regions as a Soul has traveled and then returning to Earth and telling us about conditions as they are somewhere else in accordance with very definite natural rules as applying to this Earth and Great Natural rules as applying to other parts of the universe, all for one reason only. To remind us of what we now should do and to place a responsibility on us for that purpose when we are willing to take it. And because of this necessity from their standpoint, that is from the standpoint of a higher force of living or an entity existing in a force field or a concept of existence without form, that all of that produces a certain requirement on the part of ourselves to become less and less prejudiced and more and more open to the possibility of such existences and, if possible, to feel that one could become part of it, as it were, belonging to the totality, not of mankind, that is all what belongs to this earth, but of a certain universal cosmic quality and to see one's life as part of that totality. All of this you know it is not theoretical. It is something that can give you depth when you are living on this Earth on a certain day like Thursday, like today, ending up a day with a meeting of talking about serious matters. And again I ask you what will happen to tomorrow because tomorrow I would not like to have a meeting. I would not like to have anything else but just an existence in the best way you can make it. Those who came from Seattle and somewhere, they should be here today - - tomorrow. They should work physically, they should help us at the Land, they should be here in order to spend their time for a very definite reason being on the Land to be reminded and those who have their ordinary business in town, Occidental, Sebastopol, wherever they are, I would ask you to make today - - tomorrow a special day. A special day without meetings. A day without any particular theory. A day without too much consideration about your suffering, about the bad conditions in which you happen to live or the poor little creature you are who happens to sit in a corner where all the beatings go on. But just to be an ordinary unconscious human being minding his own business, and to see if in that kind of business there are certain loopholes, certain openings through which you could have a vista like there are openings in space and you see them when there are stars in the sky. The stars are openings to allow you to see what is space-less and they are of a certain structure which we call a constellation and so there are patterns in our life in each day arrangements of different experiences. Constellations made up by relationships with people, some of them quite

familiar when they have daily tasks to fulfill with people we know or living in conditions we are quite familiar with, that is a constellation. Like, let's say, there is in certain days for each one of us a certain constellation called Orion. Or there is the great bear or the dipper or there is Aldebaran as a certain star, fixed for yourself as something that is already a point of light in your life which you can return to and which can tell you what to do or what you are or that there are different stars which are very close like Aldebaran four and a half light years away from us. Quite close in terminology of space. And that is that what we as habits have which are close to us, which are not always noticed but you can notice them if you wish. They belong to the constellation that, you might say, which visits you every day. You are visited by many people in person when you deal with them. You are visited also by many thoughts which you already have and sometimes crystallize out as constellations you are quite familiar with. Sometimes we say in such cases that among the stars there are, of course, planets and you can look at them and you can be reminded by your own state of where your Saturn is, in what house, and what comes to the foreground when the different conditions exist, not astronomically but astrologically. Astronomy is that what you see but what doesn't touch you. Astrology is the same thing but it touches you and becomes part of you because of your horoscope. And so when one looks into space-less space through the stars illuminated so that we in our poor little mind can at least find the loopholes, we can see during the day a variety of the heavens on Earth and it is then up to a day like tomorrow to find out as often as you can where is the telescope with which you observe yourself. As if that what is then reminding you as stars during the night and as combined in the sun during the day, making it easier because the sun is not so multiple as the stars are, and therefore that what is during the night a little bit too dark and although it gives an indication where the loopholes are you have the sun during the day within your heart. Don't look at it because that is your mind and your mind cannot look into the sun. It's too far away and also it would burn you. The sun for us is our Soul. We are not as yet under the influence of the Soul because if the Soul were here we couldn't stand it. We are not as yet under the influence of God. If God were here we could not exist. Even if we ask Him to come He doesn't come with the name of God, he comes under the name of Elohim, sometimes Yahweh, sometimes Our Father, but if we use the word, God, we perish. And what will you make of tomorrow and in what way

would you now Work? And what will you wish to remember? And what will you take out of the habits of yourself and bring them to the foreground? And how will you be unprejudiced? And how will you consider yourself as you are? And what are you willing to live with? And what will you see if you can actually see your tendencies, your character traits, the things which you are not so much in reality but perhaps have even been acquired as little characteristics on account of living in a sociological structure? What will you do tomorrow for your Soul building? What is it that you really would wish if you consider Gurdjieff very seriously? What can you do by the extraction from other people of that what they can give you and for which you will pay by wishing to give them whatever it is that is dear to you? Not just something you want to get rid of because that's not a gift. How can you join a little community? How can one, tomorrow, understand an aim? How will you be reminded? How will you start in the morning? Maybe some will stay here over night. Some ought to come as soon as they can when the sun is up. How will you be honest about your attempts for Working, by physical work, by attending to that what you should do, I say again, with all your heart. Because I use that phrase many times, the three h's. Hands, head and heart, it is a little school like the four h's in an ordinary elementary school. So we have three h's. They belong to us. They are connected with iHuuhi, that is breath. That is the breath of life for an inner world. And that I would say if you can understand maybe tomorrow something that belongs to you as a necessity for a fullness of your life then you can start really living. All right Harry.

(Side two)

MR. NYLAND - And so I come back again to where we really started from. What is the influence of Work and contact with the ideas of Gurdjieff or desires for becoming Objective and learning about freedom? What is the influence on your daily life? And that I feel is the kind of a task for tomorrow if you want to take it. Of course, I hope you will. I hope you will be quite united in that kind of a task. I hope you will want to be honest about it. I hope you will wish to profit by the presence of others. I hope you will make love to your enemies. I hope you will get out of your way every once in a while to be quite different from usual. I think it will be very necessary to break your monotony and your mechanicality. I think you have to learn to become much more flexible about your own form of behavior. You have to become much more inventive. Also, you have to

become much more open. Of course, it means you have to try to observe yourself but it has to be for the small things. Just observing little movements of your fingers at certain times or little mannerisms, as we say, sometimes shaking with your head a little, or sometimes shrugging your shoulder, or sometimes in uneasiness dancing up a little, or sometimes not knowing what to say and then using a cliché, or things of that kind which are very simple and belong to all of us in our own way waking up our own personality and the acceptance of others as their personality so that also such a day will be free from gossip, free from criticism as much as you possibly can make it, free from desires of vanity, particularly when you want to love yourself and show off, that you want to create an impression as if you're worth ten thousand dollars and all you have in your pocket is just a couple of kopecks. That means honesty. That means besides the seriousness of such an attempt, an honesty of purpose and an honesty of yourself within. An honesty even to wish to have a little bit of a conscience and also an honesty to wish to listen to it when that little conscience starts to talk. You know it's interesting sometimes you have a little Sony recorder. It happens to be in your bag and you have traveled with it. It was set at a certain time when you left the main switch on and all you did is to take the little switch off and so it didn't record more, it did not speak any more. You travel with your little bag and you put it down on the ground and that sets off the little bit of a switch inside the bag and then all of a sudden you hear a voice. It comes from the bag, it comes from that little Sony. Such things happen when God speaks to you. All of a sudden something somewhere around you, somewhere in the woods, somewhere on the ground somewhere in digging a ditch, somewhere in planing a piece of lumber or in sawing, somewhere in pouring tea in a cup, somewhere by looking at someone who does this or that or makes a movement, there is a voice, somehow or other a word, there is a voice, there is an unconscious bird voice that's his singing. There is a conscious one, that is the voice you hear. Somehow or other there is a beautiful day. There is a day in July, no it's already August, how fast we live. Still catch a little bit before the winter sets in. Catch a little bit of something that ought to be done which when the rain will come would be difficult. Catch a little bit of a relationship which seems to be slipping away. Sometimes see what is needed to understand what you should do and much more what you should not do. What is it you should not do? Look back, don't become a pillar of salt. You

look ahead for your day. You stand on your past. Nobody has to know what you were. You are what you are now in the present state of your being, now living. You don't have to relate what you have gone through. That's in what you are now, in your behavior, in your knowledge, in the way you can do things, in the way you can think, in the way you have clarity. You don't have to explain yourself all the time to someone else. They have to learn how to read you like you have to learn how to read others. Don't dwell on what you consider so marvelous about yourself. On a day like tomorrow you are austere. Austerity means I don't deal any more in the cards of the past which have been played out. And I don't deal either in that what is my expectation of the future in which I embellish myself. But I do deal in that what is right now with the cards in my hand and putting them down and reading them; like tarot and understanding a relationship for which I feel that I have a certain part to play today in what I now see around me at this moment. And it takes in different people and it takes in what I feel and it takes in what I happen to think about. A day like this would be, if you can live it, a day of memory. The memory will come later in a different form. The memory for tomorrow as a day for memory is a reminder. A day of remembering yourself. A day of not forgetting what you are. A very simple piece of humanity, nothing special, just a name with capacities belonging to you as your talents, your ability, but with a wish for being what you are each time if you can say, now, not what you have been.

I tell you something. During the war, second world war, I was working with the OSS. That's the Office of Strategic Services. It's a kind of CIA, intelligence agency, cloak and dagger they sometimes call that. It was necessary to go through a certain training and for that I would almost say one was blindfolded because you didn't - - were not supposed to know where you went for that training, it was to a far - - outside of Washington, and you had to be picked up by a car, you had to know, see what the license was, you had to go to the chauffeur, you had to have a certain code, and then if you knew and he recognized that he would allow you to get in to the car and you were driven out, I would say, with keeping your eyes closed but in any event you were not supposed to know where you went. Finally, you arrived at that place and there were several and then all of a sudden all of your identity disappeared. You became just a name, Bill or Peter or Hank, whatever. You could not tell anything to anybody how wonderful you were; what you had done, that you were a

professor of anthropology, that you had written ten thousand books, that you had a name, that you made an awful lot of money or that you were extremely poor, or that you were good at this and not so good at something else. Nothing of the kind could you tell. You just were a name and a body attached to it. And you were supposed to learn. And it is extremely different to live that kind of a life for a little while, particularly when you become more and more acquainted with other people and there is a little bit let's call it friendship and you would like to talk a little bit, not maybe so much about what you are but under the cloak of wanting to find out what someone else is and becoming interested so that they - maybe they will tell you something about them, that you would have an opportunity to tell them how you were just a little bit more and things of that kind. That is loss of identity. It was for a certain purpose, the aim was absolutely correct because one would be able with such conditions not to be affected by anyone who did not pay attention to you in case you were ever put in a country or somewhere where you would not wish to be recognized, where you did not want to have your whole history known, where you did not want to appear of a certain type or kind and be recognized for that. No, you would have to be just exactly what a role would have to give you for whatever you would have to play. And so, many times I think about loss of identity. Loss of inability to tell people of - that you already know this, or how clever you are, or that you ought to be respected because you have already ten thousand children, or that you really are a remarkable kind of a man because you have had conversations with God Himself, or that even God will call you by the name, or that you have a telephone number, private. And if you only give me ten thousand dollars I will tell you what the number is. You see such nonsense. But such beautiful things to bring you to yourself. And to see actually what it is that we are when you are completely divorced from any kind of a sociological influence. And when you are there completely like a little bit of a body, breathing and, of course, a little blood in you and a certain ability and a little brain, of course, and a heart and in general wonderful because that is your body, your make-up, your physiological conditions, the wisdom of the body. You know probably that book by Canon?), very much worthwhile. Reading it, you will be in awe of what is this body and what is the reason for the equilibrium? What is the constancy of temperature? What is the constancy of what we call pH, that is the degree of acidity and alkalinity? What is really the necessity for the

balancing of different activities that they don't get into each others way? All of that is beautiful and still it's only a body. And now a body existing and working and now comes the brain, you yourself, influencing others, being influenced by them, having thoughts, oh, pondering too! Of course, lots of little things that take place. And marvelous with thoughts which ought to be admired because you are this, that, you know. You can stand tomorrow at a certain time with your hands in your vest if you have one, like Napoleon. You know that picture. For just one little minute you can imagine you are him. And then, after, you imagine you're Napoleon at Waterloo. And then after that, you imagine Napoleon on St. Helena where he died. That is your life. Thank God it is one's life. Thank God it will give you an opportunity for real living, very simple I say. First I say serious. Then I say honesty. Then I say simplicity. To bring things down to a rather low level of non-desires, or very little desires. A level where a mind is just functioning, but intelligently. And getting rid of the sawdust which is there all the time. A draining of the mind like sometimes we use as a certain exercise. A relaxation of the muscles of the body at times when it is necessary to get hold of yourself. A sensing of yourself for yourself to know that you exist and that there is available for you the use of arms and legs, that you can count on your body when it is healthy enough to lift this and that and make movements and that you then during the day go around like a man, like a man ought to be, like a man who has thoughts who has feelings and who has a body; a man where the mind tries to take initiative, where the feeling will be supporting and furnishing enough energy for the activity of the body, but mostly where the body will be a servant, that what serves the mind and the feeling. This is a picture. It is a beginning of a possibility. It is a description of the potentiality of a man. It is not what he is actually. It is quite topsy-turvy. The body does not function as a servant. The body is very demanding and the mind is weak. And the feeling is all over the place. You remember the little coach and the hackney, the man sitting there, and the horse and the passenger who is "I". Where will your "I" be tomorrow? What will you do to entertain it? What will you give him to do? How will you create conditions so that the "I" will wish to stay with you? It's a very important question because an "I" is not interested in chaos. It doesn't want to be there because it will pass you by. It will leave you and you will look for it and you will find a little card on which is written, it have no business here. Signed, I. You have to be very honest about such

things. You have to be simple and you have to be willing. You have to be quite small. You have to see others. You have to live with them. You cannot be a recluse. You are not living in an ivory tower when you're at the Land. You're in sight of everybody. You have to be behaving in a certain way, not for the gallery. Your behavior is judged from your inner life. Your inner life has to exist in a certain way and at a certain level and with an understanding. Your inner life is the means of a contact with the higher levels of being. Your inner life is the entry through an inner life to that what is the manifestation of your outer life. Your inner life is the beginning of the possibility of a contact to be continuously fed by material of a higher nature. Your inner life is under the guidance of your "I". The "I" is again formed because of your prayer with energy of life from Above. Your "I" when it can be there tomorrow whenever you happen to think about it and feel, whenever you say this is the right time or have something become Aware of me, that maybe at times you will stand still because you don't want to spend energy, extra, for unconsciousness when you need a great deal for the maintenance of something that is really worth while. Of course, whenever one wishes an "I" to be there and the attempt is serious, there is very little energy sometimes left over for your ordinary life. When you are walking and you would like something to be present to you which you would like to make, not necessarily such a big deal as creating an "I", oh it just has to be there. You just wish it. You hope it can be there. You hope that it might be able to see you, this little body, walking and walking and your thoughts your feelings are in connection with it, not too much because you don't dare to give it too much energy but you wish an Awareness to be there and then, almost I would say, concentrating on that kind of a wish to be open for that as an existence you start to slow down. Almost automatically. Sometimes you stand still and ask yourself, why. The answer is, because I considered the existence of "I" of more importance than my life on earth. If you can have such moments God will bless you. You will see how necessary it is at times to understand your inner life because it's so undeveloped. And still there is a desire on the part of certain, I call it, periods of your life and also certain sections of the life force itself, particularly those which have to do with the solution of your karma. The life force in a man is divided. The life energy is sometimes of different quality for different purposes. There is a change-ability in the rates of vibration of the force itself. It is all life and it is all a force but it becomes operative at

different levels. And when the level is higher the rate of vibration of the force itself expanding or making itself, you might say, known is of a different kind of a quality, double the rate of vibration, when the relationship is good regarding the first note as DO being struck by the desire to live. And so when one walks and when you are busy tomorrow and when you see yourself and when you try to become aware of that, that body functioning, and at times that even you want to stand still try to remember your Self. Your Self which was there when your karma was discussed. When your karma was an indication of what was necessary for yourself to cleanse it, to make it pure. Your Self was under observation by some forces or beings or gurus or teachers in a spiritual world. And then a little program was made up for you. I don't believe they have computers but I do believe they have very fast intellectual ability. I think there is a knowledge without space, an instantaneous knowledge, that what we try to call Simultaneity, but at a higher level it is common place. It is constantly in action because there is no space at all. There is space-less space. And so when the discussion may have come up about yourself where it still needed some purification, then one is sent, or one wishes to go, or one selects, and then at a certain time you find yourself on this Earth and you cry when you enter. It is a realization that the difficulties are ahead of you. And sometimes you rebel because you don't know if the choice was right or is that what you will have to go through will be sufficient for this lifetime to settle that particular portion of the question of your karma and if living your life on Earth will be enough to purify yourself. The cry comes from yourself. It enters into the world. It is on it's own when you start to breathe. And very soon it will be affected by the outside world as we know it, as we experience it, as the Earth provides for us, as the influence of the atmosphere which we breathe, and we become changed, and the Self is affected, and that what is the reality of the Self disappears like Atlantis, and it goes within, and it is essential first and after some time it loses itself in an essential essentiality. And then the Self continues to live, and is written on, and is used and misused, and it does not always know where it belongs, and it has lost it's place, and even at the moment of responsibility or gradually in maturity every once in a while every once in a while there is a memory of that Self. If one remembers the Self and the reason why it was born, in order to purify itself, in order to eat it's own karma so that the problem of karma influence could be solved. At that moment of remembering that Self you

will Work because that is in line with being reminded of the sanctity of the responsibility which you should take whenever God passes by. And so I hope you will have a day tomorrow, a real day that you, perhaps, will remember; that you will make attempts, again I say and I ask you, in simplicity; not talking too much, just attending to your business but become a man. In many ways as a man try to be conscious and conscientious in accordance with what you now think a man ought to be or how your consciousness should act and how your conscience should be the guiding line. How you, as consciousness, could be the one who takes the initiative. How that what is conscience can help you by supporting you, wishing you, in your mind, to be a man so that your conscience will start to function, I've said many times having the qualities of a woman because that is the condition of this Earth in which we happen to live as two genders, just man and woman existing. You will not deny it and you must never do that. But what is the meaning? That you are reminded of what you are supposed to be. So that that what is a relationship reflects on you first, not on the other. And when it is clear what you ought to be in the presence of the other you have a right to look at each other. Try to make things pure and simple tomorrow. Of course, I don't want to say much more. It's not necessary to remind you any longer. I've said more than enough and all I want to say, just in addition, I hope. I hope for you. I hope for your aim. I hope for your insight into yourself. So that you wish to become that what you can become, with the help of who? All forces united for the benefit of the wish to maintain the universe and to follow the Obligolnian Striving. It is an obligation you see, these five rules of Objective Morality. We deal with the first three on this earth. Number four and five belong to the influence of the cosmic kind even if a person is on Earth in the preparation for the second period of the Enneagram when one goes past nine on the first and extends the particular development of the Soul, between nine and three on the Enneagram, that is the beginning of the cosmic scale of living and Cosmic Consciousness. That is the time that one remembers. Number four as a striving of that what is needed for the understanding of the universe as a whole and number five as striving of that what is necessary for helping His Endlessness and at the same time giving that what one can for the benefit of others so that in reaching the end of a Cosmic Conscious state one can reside in a state of Martfotai. I hope you can Work tomorrow. I hope you can be very happy. I hope you can learn. I hope you will remember that what I said. The influence of

meetings is two-fold; to remind you of yourself and to see and correct your insight in the knowledge of how to Work, and the second, to have a day like I hope tomorrow will be, full of lovely glory and wish for living and enthusiasm for the development of your inner life. So good night. Hope to see you tomorrow.

(END OF TAPE)

Transcribed: Mark Propst  
Proofed: Diane Arcieri